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INTRODUCTION.

TO treat of the Antiquity of Singing, Muſick, and Dancing, would be as difficult as uſeleſs: Such vain unprofitable Controverſies, therefore, we ſhall not meddle with, but leave them for the critical Pens of Chronologers: Nor is it our Deſign to give Rules for the Learning of either, (ſuch a Work being beſt ſuited to the Capacities of their reſpective Maſters): Our Intention is only to demonſtrate, by plain and evident Reaſons, their Uſes and Abuſes; and how their more frequent good, and leſs frequent bad Effects

MVSEVM
BRITAN
NICVM

INTRODUCTION.

Learning and Experience, preſume to hope, That I have not treated this Subject in ſuch a Manner, as to merit their Cenſure or Contempt.

With Reſpect to the Fair Sex, I build my greateſt Hopes on their Favour, ſeeing this Treatiſe is principally intended for their Good, whoſe tender and delicate Conſtitutions render them moſt liable to thoſe Diſeaſes, in the Cure of which, the Divertiſements here treated of, are of ſuch admirable Service: And on this Account I pretend ſtrongly to merit the Recommendation, and even Applauſes of their Singing, Dancing, *and* Muſick Maſters, *ſince 'tis plain, that the Deſign of the following Pages, tends not a little to the Promotion of their Intereſt.*

But,

fects on Human Bodies, may be Mechanically accounted for.

And in the first Place, I must assure the Reader, that the following Discourse was not wrote in a Frolick, but upon a serious Consideration of the manifold Advantages that may accrue to us from such Divertisements; therefore, we cannot despair of a favourable Reception of such a Treatise; and the rather, because a Work of the like Nature has never been Published before, as ever I heard of.

But whatever be its Fate in this Respect, I shall not be in the least concern'd, since popular Censure can but slightly affect an Anonymous Author. For which Reason, I shall offer nothing in Behalf of the Performance; but only, with regard to Men of Learn-

A MECHANICAL

ESSAY

ON

Singing, Dancing, &c.

CHAP. I.

Of SINGING.

SINGING is the Enemy of melancholy Thoughts, which it continually endeavours to ſuppreſs, and therefore muſt of neceſſity be the Companion and Promoter of Mirth, Joy, and Gladneſs; of the wonderful Effects of which, upon a human Body, it is our preſent Buſineſs to treat; and for

But, be this as it will, I can ſit down ſatisfied with the Goodneſs of my Intention, having undertaken this Treatiſe with no other View than the general Uſe and Service of Mankind. I ſhall therefore proceed, and treat of theſe Subjects each in its Order: And begin with SINGING.

and furious; ſometimes dejected and melancholy, according to the different Nature of the Diſeaſe. In a Word, a Defect of Spirits is attended with Puſillanimity; too great a Quantity is the Cauſe of Impatience, Rage, Frenzy, and ſometimes Madneſs; ſo that, thro' the irregular Secretions, the Patient is by Turns fearful or couragious; patient or mad; angry or pleas'd, according to the various and confus'd Impreſſions thereby made upon his Mind.

PROPOSITION II.

Animal Spirits *are the Cauſe of* Senſation *and* Motion.

Demonſtr.] Tie the Nerves that go to any Muſcle, and it will ceaſe to act; and if you tie the Nerves that lead to any Part of the Body, that Part of the Body will, for a Time, loſe its Senſe of Feeling: So, in like manner, but in a far leſs Degree, any Part may be depriv'd of its Senſe and Motion by a particular Poſture, as we often find in our Hands and Legs; when, by leaning or ſitting, the Nerves that tend to thoſe Parts are compreſs'd, and the Spirits ſtopp'd in their Paſſage thither.

the Illuſtration of which, it will be neceſſary to premiſe ſome evident Propoſitions, *&c.*

PROPOSITION I.

There is a Sympathy *betwixt the* Soul *and* Animal Spirits.

Demonſtr.] This is very evident, and falls under almoſt every one's Obſervation: For do we not daily ſee how the Paſſions of the Mind affect the Body? How Fear produces a Defect of Spirits? And Anger a violent and irregular Motion and Hurry in them? While, on the contrary, Hope, Mirth, Joy, and Gladneſs run betwixt the two contrary Extremes, and inſpire ſuch pleaſing and raviſhing Senſations throughout the Body, as promote a plentiful, but not too extravagant Secretion of Spirits, and conſequently enable the Animal Machine to perform its various Functions to a greater Degree of Perfection: And as the Mind affects the Body, ſo does the Body the Mind; for when a Man is free from Diſeaſes, he poſſeſſes a joyful Serenity of Mind; but when he labours under any ſevere Diſtemper, he is ſometimes impatient and

Coroll.] Hence may moſt of the Differences of Pulſe be accounted for.

PROPOSITION IV.

The Blood *paſſing through the* Lungs *is comminuted by the* Preſſure *of the* Air, *and ſo fitted for its approaching* Circulation.

Demonſtr.] That the Blood in the Pulmonary Vein is more fluid than in the Right-Ventricle, is paſt all doubt; and that it is made ſo by the Preſſure of the Air, the following Propoſition will demonſtrate.

PROPOSITION V.

When the Mercury *falls in the* Barometer, *the* Circulation *of the* Blood *is*, cæteris paribus, *ſlower*; & è contra.

Demonſtr.] That the Motion of the Blood is ſlower, when the Mercury falls, any one's Obſervation may prove, which certainly is owing to the decreaſed Preſſure of the Air, whereby the Blood becomes leſs fluid, and more unfit for Motion; and for want of its due Fluidity, the Secretion of Spirits will be leſs,

Coroll.] Hence it will be eaſy to conceive how the Uſe of one Side of the Body, or of divers Members, may be taken away, and how Apoplecticks are depriv'd of all Senſe and Motion, that of the Heart and Thorax excepted; and how ſometimes in Fevers, the Taſte, Smell, Hearing, and Seeing may each be taken away; becauſe either there is not a Secretion of Spirits ſufficient to ſupply all the Nerves, or elſe becauſe any Branch of an Artery may be ſo diſtended with Blood, as to preſs upon the Nerves tending to any Part, and intercept their Paſſage thither.

PROPOSITION III.

The Motion *of the* Heart, *and, conſequently, the* Circulation *of the* Blood, *depend upon an* Influx *of* Spirits; *and the greater and quicker the* Influx *is, the quicker and ſtronger, in Proportion, will the* Pulſe *be,* & è contra.

Demonſtr.] Tie one Nerve that leads to the Heart, and its Motion will be more languid; tie another, and the Motion will be ſtill leſs; if you tie all, the Motion will entirely ceaſe.

Coroll.]

Body acting upon another, is, the greater will its Power be in the Diſſolution of that Body; ſo the Air in *Singing* being more violently forc'd upon the Lungs, the Particles of the Blood will be more finely comminuted, and conſequently its Fluidity and Motion increas'd.

Schol.] The Preſſure of the Air may be ſo great as to hinder the Comminution and Circulation of the Blood, when it is compreſs'd by an Engine for that Purpoſe, but as that is not natural, and as the free and open Atmoſphere of this our temperate Clime has never been known to be offenſive by its greater Gravity, but that the heavier it is, the healthfuller the Weather is obſerv'd to be, our Propoſition will hold good. On the contrary, the Levity of the Air may be properly call'd Non-natural, not only from its comminuting the Blood leſs, but alſo as it is evident from Hydroſtaticks, that the Atmoſphere can't then be ſo able to buoy up the Vapours, that continually exhale from the Earth, which therefore float and hover in the Air, and render it damp and moiſt, which will by its Humidity hinder a due Perſpiration, the ill Products whereof

leſs, and, conſequently, the Motion of the Heart neither ſo ſtrong, nor ſo quick.

Schol.] A great Confirmation of this is *Boyle*'s Pneumatical Engine, wherein, upon the firſt Exſuction of Air from the Receiver, the Animal included in it began to droop, Inſpiration became very rare, and its Eyes began to ſtart; all which, without doubt, proceeded from the Diminution of the Gravity of the Air; which certainly impeded the Blood in its Circulation.

PROPOSITION VI.

In Singing, *the Preſſure of the* Air *upon the* Lungs *is greater than in* common Inſpiration *and* Exſpiration.

Demonſtr.] So in *Crying*, *Coughing*, and *Sneezing*, as well as *Singing*, the Air being more vehemently driven upon the Lungs, the Preſſure muſt be greater; and ſince alſo we find the Pulſe quicker at ſuch Times, and ſince by *Propoſition* V. the Pulſe, when the Air is heavier, is, *cæteris paribus*, quicker; for as the greater the *Momentum* of any Body

Singing, as any one may eaſily conceive, muſt neceſſarily be of excellent Service, ſince it is the Companion and Promoter of Mirth and Joy; by which the thick Clouds of Melancholy will be diſpell'd, and a joyful Serenity of Mind enſue. If any ſhould queſtion the Truth of this, I make no doubt, but that, if he would try, (if ever he ſhould happen to be ſo affected) his Experience would convince him of the Neceſſity of its Uſe; for tho' at firſt it may ſeem in ſuch Circumſtances impracticable, ſince at ſuch Times there is ſcarcely Stock enough of Spirits to ſupply the Muſcles that are mov'd in ſuch an Action; yet if, with all our Might, and, as it were, againſt Nature, we ſtrive ſo to do, we ſhall find that by Degrees our melancholy Thoughts will vaniſh like Smoke, and be ſucceeded by ſuch as are pleaſing and delightful; and the Mind being thus freed from its drowſy Companion by Sympathy, *per Prop.* I. the Animal Spirits will be put in Motion, the Blood will flow on in its accuſtom'd Manner, the drooping Spirits will be raiſed, and, in ſhort, the Body, that before was like a lifeleſs Log, or a Piece of inanimated Clay,

whereof are ſo common and ſo well known, as not to want Deſcription.

PROPOSITION VII.

Digeſtion *in the Stomach is perform'd chiefly by* Friction, (i. e.) *by the reciprocal Contraction of the Muſcles of the Stomach, and by the reciprocal Preſſure of the Diaphragm, and Abdominal Muſcles.*

The Proof of this would not be difficult, but very tedious, and unfit for the deſign'd Brevity of this Treatiſe; we muſt therefore refer you to *Pitcairn de Digeſtione*, in his *Opuſcula*; from which, and the foregoing, we ſhall deduce our Doctrine of *Singing*; and by them demonſtrate whatever we ſhall advance on that Subject.

It is well known that *Singing*, *Mirth*, and *Joy* are Concomitants; ſo that when we are merry we are apt to ſing; but when we are ſad, and by Sympathy our Spirits are drooping, the quite contrary happens, and inſtead of *Singing*, nothing can be heard but Sighs, and melancholy Groans; to remedy which,

Singing,

in Health, and how it may tend to the preſerving of that valuable Bleſſing.

If *Singing*, as I have before abundantly prov'd, has ſuch an Influence over the Mind of Man, as to cauſe it to be merry and joyful; if (as by *Dem. Prop.* I.) there is then a regular and plentiful Secretion of Spirits; and if (as by *Prop.* III.) the Motion of the Heart, and conſequently the Circulation of the Blood, depend upon an Influx of Spirits, *Singing* then muſt certainly be the Cauſe of a good and ſtrong Contraction of the Heart, and, conſequently, the Blood will be thrown out with Force ſufficient to conquer all the Reſiſtances it may meet with in its Paſſage thro' the Body, provided the Blood be not ſo *lent*, as to be obſtructed in the Capillaries, or there be no præternatural Obſtructions of the Veſſels. But farther, by this Action, the Fluidity and Motion of the Blood are increas'd; for, by *Prop.* VI. the Preſſure of the Air is greater in *Singing*, than in common Inſpiration and Exſpiration; and, by *Prop.* IV. the Blood is comminuted in the Lungs by the Preſſure of the Air; and, by *Prop.* V. the greater the

will now be render'd brisk and active, and Senſation and Motion will acquire their utmoſt Perfection.

Thus we may ſee what a vaſt Influence *Singing* has over the Mind of Man, and with Pleaſure reflect on its joyful Conſequences, and, at the ſame Time, be amaz'd, that it ſhould be a Diverſion or Exerciſe ſo little practis'd, ſince the Advantages that may be reap'd from it are ſo very numerous. Whether the Diſuſe of it proceeds from the Ignorance of its Effects, or not, I can't determine; but this I'm certain of, that it is very difficult to perſuade any one to *ſing* that is of a melancholy Diſpoſition: Others, with leſs Reaſon, being conſcious of their not having a muſical Voice, wholly forbear ſuch an uſeful Diverſion, becauſe they know that their *Singing* will be unacceptable to others; as if their own Health was not to be preferr'd to the Pleaſure of another. But not farther to expoſe ſuch baſhful Folly, let us paſs on to ſhew what Alterations *Singing* may produce in the Animal Machine; and, 1ſt, how it acts on Perſons

in

propelling it by an Elaſtick Re-action, are ſtretch'd and dilated beyond their due Bounds; thus the Blood is impeded in its Circle, and various Tumours are form'd, which moſt commonly ſettle in the Legs, the Motion of the Blood being there ſloweſt, and its Return hinder'd too by our perpendicular or upright Poſture; ſo likewiſe may the Ventricles of the Brain be dilated, or by ſuch a Dilatation may the Blood be extravaſated, and ſo cauſe Apoplexies, *&c.* by their preſſing upon the Nerves, and hindering the Influx of Spirits. Furthermore, ſince by *Prop.* II. Muſcular Motion is cauſed by an Influx of Spirits; and, by *Prop.* VII. Digeſtion in the Stomach is chiefly perform'd by ſuch a Motion, *Singing* muſt mightily conduce to the Digeſtion of the Aliments, and to the Prevention of Crudities and Indigeſtions, the ill Conſequences of which are too well known to want Demonſtration: The Diaphragm alſo, and Abdominal Muſcles being by ſuch an Exerciſe more frequently and ſtrongly preſs'd upon the Stomach, forward the Comminution of the Food, and render it fitter for its Tranſlation into the Blood.

Having

Preſſure of the Air is, the quicker and better will its Circulation be; and therefore *Singing* can't but wonderfully conduce to the Preſervation of our Healths, by thus forwarding the Blood's Circulation; for the Preſſure of the Air, by making a thorough Mixture of the Blood, and diſſolving all the Cohæſions it has contracted in its Circulation, and by dividing it into innumerable ſmall Globules, muſt render it more fluid and moveable, ſince not only Sphericity, but a Smallneſs of thoſe Spheres, are requiſite to the Conſtitution of a perfect Fluid, and therefore the ſmaller thoſe Particles are, the finer Fluid will it be; (as the Air is a finer Fluid than Water) and, conſequently, more fit for Motion. To a plentiful Secretion of Spirits, alſo, do the Fibres of the Body owe their Springineſs and Elaſticity; and the Neceſſity of their being ſo, may be learned from the ill Conſequences of their contrary State; for Muſcular Motion cannot then be ſo ſtrong, the Failure of which muſt, for ſeveral Reaſons, be a great Detriment to our Health, and the Fibres of the Veſſels alſo having loſt their Tone, yield to the Impulſe of the Blood, and, inſtead of their propelling

mote the Secretion of Spirits, which are already too exuberant: It will be likewiſe injurious in moſt pulmonary Diſtempers; to inſtance only in a Conſumption, in which Diſtemper the Texture of the Bronchia is ſo lax, that it can't admit of ſuch violent and frequent Dilatations as muſt accompany *Singing*, by which may be cauſed a Diſruption of the Veſſels, and ſo the fatal Cataſtrophe of ſpitting of Blood be brought on, to make an end of the Patient's Miſery. In like manner, it will be very inconvenient for thoſe whoſe Fibres are not ſtrong and claſtick, tho' they labour under no Illneſs, to raiſe their Voices too high in *Singing*, leſt, by ſuch a vehement Diſtention of their Lungs, a Diſruption of the Bronchia enſue, the Conſequences of which may be Extravaſation of Blood, Ulceration, Conſumption, and, at length, Death. But in Hyſterical Aſthmas, and when the Bronchia are obſtructed with viſcid Phlegm, I can't but think (tho' I pretend not to lay down Arguments concluſive enough) that *Singing* muſt be of good Uſe (provided they be not ſo ſhort-breath'd, as not to be able to bear ſuch an Action in the leaſt): As to the 1ſt Caſe,

it's

Having thus ſhewn of what uſe *Singing* may be to Perſons in Health, it will be neceſſary next to demonſtrate in what Diſeaſes the Uſe of it is very advantageous; in what prejudicial, and in what no Harm can be done, tho' perhaps not much Good.

In Nervous Caſes, ſuch as the Hypochondriack, Hyſterick, and Melancholick Affections, the Good that may be expected from *Singing* is manifeſtly very great; for if thoſe Diſeaſes are owing, as they certainly are, to an Inanition of Spirits, or, at leaſt, to their irregular Secretion, then, certainly, that which will cauſe a plentiful, but regular Influx of them, muſt be the only Means to reſtore them.

In thoſe Diſeaſes, which are either attended by a Fever, or the Symptoms of one approaching, the Uſe of *Singing* muſt certainly be of very dangerous Conſequence; for it will comminute and rarify the Blood, which is already too much rarify'd; increaſe the Velocity, when it is already too ſwift; promote

In Jaundice, Dropſies, and ſuch like chronical Diſeaſes, it can't do Hurt, though, perhaps, no ſenſible Good may be perceiv'd by it; yet I can't but be of Opinion, that it may be a little conducive to the Cure, by promoting Digeſtion, *&c.* as I have before prov'd.

I ſhall only add, That I am far from recommending *Singing* as the grand, and only Preſervative againſt Diſeaſes; for this would be an unpardonable Abſurdity, ſeeing Five of what we call the *Non-naturals*, may produce Diſorders, towards the Prevention of which, *Singing* cannot very much conduce: I have only endeavour'd to demonſtrate how, and by what Properties it might forward Digeſtion, the Circulation of the Blood, and Secretion of Spirits, and by that Means enable the Body to ſupport itſelf in the Execution of its various Functions, which, without doubt, muſt be a very great Help towards the Preſervation of our Health: Nor would I be thought to aſſert, that it is the only Remedy for thoſe Diſeaſes I have ſo much commended it in: On the contrary, I think that ſince

it's owing to an irregular Secretion of Spirits, which *Singing*, by Sympathy, regulates; then as to the 2d, the viſcid Phlegm, the Cauſe of the Diſeaſe, will be attenuated by ſuch an Action, and render'd more fit for its Expulſion by Spitting; and, perhaps, by comminuting the Fluids, and cauſing a freer Motion in that Part, ſuch a freſh, conſtant Supply of Viſcidities will be prevented: But in no other Pulmonary Diſeaſe can I think it in the leaſt profitable, but rather hurtful, and that for the Reaſon aforemention'd.

In Dejections of the Appetite, and where Digeſtion and Chylification are remiſs, *Singing* will do Wonders, (if thoſe Maladies proceed from the proper Fault of the Stomach, and not from the Fault of the Aliments ingeſted) by cauſing a plentiful Influx of Spirits, and by them reſtoring the Tone and Elaſticity of the Muſcular Fibres of the Stomach, (the Loſs of which was the Cauſe of the Diſeaſe) and, conſequently, increaſing the Friction and Digeſtion of the Food; the Reaſons for which its good Effects, may be learn'd from *Prop.* I. II. VII.

In

MUSICK next, ſince it acts upon the Body partly by the ſame Qualities.

CHAP. II.

Of MUSICK.

GREAT and many, and not without Deſert, are the Praiſes of *Muſick*, both in ſacred and prophane Hiſtory; for it ſooths and allays the violent Motions of the Mind, and, on the contrary, when beſet with Dread, and melancholy Fear, it raiſes and elevates it; by thus avoiding theſe two contrary Extremes, it muſt, of conſequence, render the Mind free and eaſy, merry and brisk, and cauſe a joyful Serenity; for the Paſſions then, neither fly too high, nor ſink too low; though it muſt be acknowledg'd, that it rather inclines the Spirits to the extreme of Elevation, than to that of Depreſſion; but ſtill their Motion is not irregular.

thoſe Diſtempers may proceed from the Blood, vitiated either in Quantity or Quality, or from a weak and lax State of the Fibres, as well as from a Deficiency of Spirits, other proper Remedies muſt be applied, or elſe all the *Singing* and *Muſick* in the World will prove ineffectual; but it can't but at the ſame time be confeſs'd, that *Singing*, joyn'd with proper Remedies, muſt be more effectual in the curing of thoſe Diſeaſes, than thoſe Remedies without *Singing*.

Let us cloſe all with this general Obſervation, *viz.* That Choriſters enjoy, *cæteris paribus*, a more perfect State of Health, than other People, which, it is very probable, proceeds rather from a natural, than a divine Cauſe; and this notable Inſtance, joyn'd with the Reaſons aforeſaid, ſhould, if we value our Health, ſtir us up to the Practice of it; the great Advantages of which, there is no Body, I think, can deny, who but ſeriouſly and juſtly reflects on the Matter.

Having thus diſpatch'd our Doctrine on SINGING, it will be moſt proper to treat of

MUSICK

But not to mention any thing more of the Uſe and Efficacy of this divine Science, which is ſo well known to every one that has a Soul and Ear to be touch'd by it; let us paſs on and Demonſtrate, after the Manner at firſt propoſed, by what Mechaniſm human Bodies enjoy the pleaſing Effects of the raviſhing Senſations inſpired by Melody: To render this more intelligible to every Capacity, Recourſe muſt be had to the *Propoſitions* in the Chapter upon *Singing*, which it will be needleſs here to repeat, any more than ſeveral Deductions from the ſame Head, which are equally as applicable to *Muſick* as to *Singing*, ſince they both act, principally, by the ſame Affections, and cauſe a regular and plentiful Secretion of Spirits.

It is agreed on all Hands, that good Muſick raiſes and excites in the Mind, ſuch pleaſing Senſations, as tranſmit their delightful Influences all over the Body; that it adds new Life and Vigour to the whole Machine, and in a manner inſpires it: And by what means it does this, may be learn'd from the following Quotation from Dr. *Cheyne's Natural Religion.*

For the Confirmation of this, we need not have Recourſe to ſpeculative Reaſoning, but to our own Experience, the pleaſing Products of which, any one, upon Tryal, may be made ſenſible.

Some, we ſee, are ſo delightfully ſtimulated by *Muſick*, that they cannot forbear to joyn in Conſort with it, either by *Singing* or *Dancing*; the plentiful Influx of Spirits cauſing an almoſt involuntary Motion in the Hearers, and invigorates both the Soul and Body: For this Reaſon, its Uſe in War has always been found very neceſſary, and it may be truly ſaid, That Drums and Trumpets are not ſo ſerviceable in a Battle, for drowning the Cries of the dying Soldiers, as in rouſing the Spirits of the living ones, and exciting them to fight manfully: Nor are Organs leſs ſerviceable in raiſing our Devotion, and lifting up our Minds, as it were, to Heaven; as every one is ſenſible of, and gratefully acknowledges, except the dull, inharmonious Fanaticks, who refuſe to hear the Voice of the Charmer, charm he never ſo wiſely.

But

Muſick being, by means of the Nerves, thus convey'd to the Mind, the Soul is extreamly pleaſed and delighted with its raviſhing Melody, as Experience teſtifies, and in Requital, determines a greater Quantity of Spirits into the auditory Nerves for its more accurate Hearing, and being thus made lively and joyful, the Nerves of the whole Body will be more compleatly influenc'd (by *Prop.* I. and *Dem.*) and the animal Machine better enabled to execute its different Functions, and, as was fully demonſtrated in *Singing*, the Circulation of the Blood will be forwarded (by *Prop.* II. III.) as likewiſe Digeſtion, by *Prop.* II. and VII.

The 4th, 5th and 6th *Propoſitions* remain only to be made uſe of, under which ſeems to fall the Playing on what we call *Wind Muſick*, the Preſſure or Gravity of the Air, being then greater: notwithſtanding which, the Progreſs of the Blood is hinder'd, inſtead of being promoted, by the Motions of Inſpiration and Exſpiration, not being truly reciprocal, as naturally they ought to be, whereby the Comminution and Circulation of

ligion. " The Sound of the *Muſick* (ſays he) " being propagated through the Air, which " is the Medium of Sound in Undula- " tions (which Undulations are excited by " the muſical Sound ſtriking the ambient " Air by many repeated Vibrations) they are " collected by the external Ear, and carried " through the auditory Paſſage to the Drum, " on which beating the four little Bones that " are in the Barrel, are thereby mov'd, and " as the Drum is ſtruck by the external Air, " after the ſame manner is the internal Air " moved (for the external Air does not paſs " the Drum, the Barrel being ſupply'd with " Air by a Paſſage from thence to the Palate) " which internal Air being thus moved, " makes an Impreſſion upon the auditory " Nerves in the Labyrinth and Cochlea, ac- " cording to its Degree of Motion; ſo that " as the external Air ſtrikes the Drum, ſo does " it move the Bones in the Barrel, to ſtrike " the internal Air after the ſame Manner, " and as the internal Air is moved, ſo ac- " cordingly is the Impreſſion made upon the " Auditory Nerves, and by them convey'd to " the common Senſory:" The Sound of the

Muſick

Contraction of the Blood-Veſſels, by the Preſſure of the Air, the Blood is forcibly driven, as it were, with an Embolum, thro' the Pulmonary Vein into the left Auricle; it will plainly appear, that ſince by the Blowing of the Horn or Trumpet, the Lungs are inflated, which is common to Inſpiration, the Blood will have the liberty of paſſing into the Lungs, but cannot be diſcharged into the Left Auricle, in its due Quantity, for want of its Propulſion, by a true Reſpiration, *i. e.* a falling of the Ribs, and a ſubſiding of the Bronchia or Veſicles of the Lungs, ſo that by the Blood's not being able to paſs the Lungs in a due Quantity, its Veſſels will be crowded with Blood, and ſo a Stop will in part be put to the ſucceeding, and the Circulation be impeded, in proportion to the Continuance of the Action: A Proof of this, that Blackneſs of the Face, which enſues on the holding our Breath long, may be accounted, which happens for this Reaſon, that as then, the Blood in the hollow Vein cannot be emptied into the Heart; ſo neither can the Blood in the Jugulars be emptied into it, which muſt cauſe

of the Blood are impeded; for the Action of Blowing, (as, for Inſtance, the Horn or Trumpet) is neither Inſpiration nor Exſpiration ſingly, but both join'd together, for at that time the Bronchia are inflated, and the Ribs elevated, which are only peculiar to Inſpiration; and then it's manifeſt, that at the ſame time, the Air is forc'd out, which is only proper to Exſpiration; ſo that thus a continued, unnatural Action is form'd of two natural and reciprocal ones, and that the Blood may be thus ſtopp'd in its Progreſs, is evident enough: For if, with that accurate Anatomiſt Dr. *Drake*, we compare the Lungs to a Syringe, whoſe Extremity is immers'd in Water (which, in my Opinion, is a very good Compariſon, though his aſcribing ſuch an Uſe led him into an Error, as to the Motion of the Heart) that the Dilatation of the Pulmonary Artery, conſequent on the Inflation of the Bronchia by Inſpiration, anſwers the drawing of the Embolum, and the Conſtriction of the right Ventricle, the Preſſure of the Atmoſphere upon the Surface of the Water, and that in Exſpiration, upon the Depreſſion of the Ribs, the Subſidence of the Bronchia and

Con-

monary Veſſels, by ſuch an Inflation and vehement Diſtenſion of the Bronchia; but ſuch we ſee there are, who make a common Practice of ſo doing, by which (their Bronchia being ſtrong and diſtractile enough to bear ſuch a vehement Diſtenſion) they ſenſibly receive no Damage; but thoſe whoſe Fibres are lax, and their Lungs weak, had beſt be careful how they meddle with ſuch dangerous Tools, by the Uſe of which, they may ſuffer an Extravaſation of Blood in their Lungs, the Conſequences of which, moſt commonly prove fatal; as I knew of one, who, by endeavouring to play on the Trumpet, brought upon himſelf a Spitting of Blood, and at length died Conſumptive: The Hautboy, alſo, would require too ſtrong a Blaſt for ſuch weak Conſtitutions, nay, even the Flute or Flagellet, may be ſomewhat prejudicial, in which the Diſtenſion is very inconſiderable, and which the Muſick will allow to be reciprocal; from which it may be inferr'd, that ſince *Wind Muſick* is hurtful, in proportion to the Force required in playing, to thoſe whoſe Fibres are only relax'd, and their Lungs weak, much more diſadvantageous

a Diſtenſion of their Capillary Veſſels, and that Blackneſs in the Face.

Thus *Wind Muſick*, inſtead of promoting, hinders the Circulation of the Blood, though the Preſſure of the Air be greater, which may, at firſt Sight, ſeem to contradict our former Propoſitions of Preſſure; but the contrary will be found, if we do but conſider that this Preſſure, in Blowing, is not truly reciprocal, as it naturally ought to be, which if it was, the Effect would be agreeable to the Propoſition; but as the Sounding of the Trumpet, *&c.* can never be perform'd without ſuch a vehement Inflation of the Veſicles, and, conſequently, the Hindrance of the Circulation; ſo is it in vain to talk of a Prevention.

From the preceding, therefore, it is manifeſt, that blowing the Horn, Trumpet, Bagpipes, and ſuch like Inſtruments, muſt be very Inconvenient for any ſort of Perſons, upon a two-fold Account: For, firſt, I have already prov'd, that the Circulation of the Blood will be retarded; and, ſecondly, they run the Hazard of a Diſruption of their Pulmonary

to the Cure, by cauſing a free Circulation, and promoting Digeſtion, by *Prop* I. II. III. and VII. but in Nervous Diſeaſes, ſuch as the Melancholick, Hypochondriack and Hyſterick, its Uſe can hardly be too much commended; for ſince thoſe Diſeaſes are caus'd, either by a Defect of Spirits, or at leaſt by an irregular Secretion of them, and ſince *Muſick*, as was before prov'd, will cauſe a free and regular Secretion of them, it muſt of neceſſity be a noble and proper Remedy. But ſo blindly ignorant, have Mortals been, that it will be difficult to bring an Inſtance of the Cure of any of the aforeſaid Diſeaſes by the Power of Muſick, except we may be allowed to ſay, that King *Saul* was afflicted with the Hypochondriack Paſſion, and not with an evil Spirit, and that *David* by playing upon the Harp, remov'd the Fits; for tho' this Suppoſition may ſeem at firſt very bold, yet, upon Conſideration, it will appear very Rational and Probable: in the Belief of which I am the more confirm'd, for three Reaſons; Firſt, from a Conſideration of the Circumſtances he labour'd under: Secondly, from the Manner of Cure; and, Thirdly, from the Ignorance

muſt it be to thoſe, who are actually in a Conſumption; for their Lungs being then Ulcerated, a little Force of the Air above what is natural, will cauſe a Diſruption, and ſo make a Spitting of Blood the Concluſion of their Diſeaſe, and Life alſo; ſo likewiſe, as any one may from the foregoing infer, in all other Pulmonary Diſeaſes, muſt the playing on *Wind Muſick* be prejudicial, and that in proportion to the various Degrees of the Lungs Inflation.

Having thus made as many Remarks on *Wind Muſick* as are uſeful; let us now treat of the Effects of the other Sort: And, firſt, it can't be of any Service; but, on the contrary, injurious in thoſe Diſeaſes, where there is either a Fever attending, or the Suſpicion of one approaching, by ſupplying a greater Quantity of Spirits, *per Prop.* I. and *Dem.* which are already ſuperabundant, and by cauſing a more frequent Contraction of the Heart, *per Prop.* II. *&* III. which is already too quick: Nor in any other Diſeaſe (Nervous Caſes excepted) can it be of any conſiderable Service, though probably it may be conducive

to

of ſeveral being poſſeſs'd at ſuch Times, and of Chriſtians too, in the beginning of the Chriſtian Age, who went thither out of Curioſity; the Particulars of one of which, I remember to have read as follows; A Chriſtian Woman went out of Curioſity to ſee the Games of the Heathens, and at that Time the Devil poſſeſs'd her: After that, being brought to a Prieſt, who exorciſing and asking the Devil What he had to do with a Chriſtian? was thus anſwer'd, as we are told, *What had ſhe to do on his Ground?*

As to the Third, we are well aſſured from Hiſtory, that the Ancients were ignorant in accounting for Nervous Diſtempers, and ſo through Miſtake, wrongfully accus'd the Devil; not that I wou'd pretend to refute the Teſtimony of every ſuch Story, which would be an Abſurdity indeed, and a palpable Contradiction to the Teſtimony of the Evangeliſts and Apoſtles, who wrote by divine Inſpiration; but this I may ſafely conjecture, that of Fifteen which the People of old Times thought were Dæmoniacks, Five of them labour'd under ſome Nervous Diſeaſe.

Nor

rance of the Ancients, in accounting for Nervous Diſeaſes, and therefore they were wont, ignorantly, to aſcribe them to the Devil: As to the firſt, it's plain, *Saul*'s Croſſes and Misfortunes render'd him obnoxious to ſuch a Diſeaſe. As to the Second, I have before prov'd, that *Muſick* will perform Wonders in the Cure of ſuch a Diſeaſe; but it was never prov'd, that Muſick was an Antidote againſt the Devil; which, if it was, why was not its Uſe more frequent, and confirm'd by a Train of Hiſtories? We have alſo read of Dæmoniacks of modern Date; but Muſick wou'd never ſtir him, as ever I heard: But ſuppoſing it ſhould, it would, on the other hand, be a greater Inſtance of the wonderful Power of Muſick; for then, by thus frighting Satan away, it would be as inſtrumental in the ſaving of our Souls, as of our Bodies: But this Experiment will certainly baulk our Expectations, for inſtead of being frighted, he has ſometimes made uſe of it, join'd with other Paſtimes, to promote his Intereſt: Witneſs the Plays and Divertiſements of the ancient Heathens, wherein we have Inſtances from divers Authors, how true I ſhall not determine,

of

kept by the Prieſts in the Temple, is not to be queſtion'd; but, however, thoſe Writers might not be infallible, eſpecially in Matters of Science (of which, as I obſerved before, thoſe early Ages could have but very dark Notions) without the Help of Inſpiration; and therefore we may conclude, that the Writers of them might, in ſuch Caſes as this, be liable to Miſtake, and they had nothing to do but to relate the *Fact*, and the *Effects* of *Saul*'s Indiſpoſition of Mind or Frenzy, without accounting Phyſically for the natural *Cauſes* of it.

But to beg the Reader's Pardon for ſuch a tedious Digreſſion, which would have better been left for a Commentator; let us proceed to ſhew, in what other nervous Caſes *Muſick* may be uſeful, which are Apoplexies, Lethargies, and ſuch like; in the Cure of which, *Muſick*, join'd with other Remedies, may be of prodigious Service: And that very excellent Effects may ariſe from the Uſe of it, I'm the more confident (though I muſt confeſs I have never try'd it) not only from our former Method of Reaſoning, (*i. e.* by the muſical

Nor do I in this Caſe, any more deſerve to be thought to contradict the Scripture, than thoſe, who have diſcover'd the Motion of the Earth round the Sun, which ſeems to be a flat Contradiction to that Place in *Joſhua*, where the Sun is ſaid, at the Command of that Captain of the *Iſraelites*, to have ſtood ſtill, while he was aveng'd of his Enemies, as well as to ſeveral other Texts of Scripture: Beſides, it ought to be diſtinguiſh'd, betwixt Matters of Fact related by the Holy Penmen, for the neceſſary Connexion of Hiſtory, and which they may be ſuppoſed to have taken from the Effects of a Diſtemper, which they were not able, from the Ignorance of thoſe early Times in Medicines, otherwiſe to account for; than for our Inſtruction, or implicite Belief as Matters of Faith: And this Manner of diſtinguiſhing between Matters of *Fact*, and Matters of *Faith*, will ſtill, in this Caſe, appear more reaſonable, when it is conſider'd, that the Books of *Samuel*, *Kings* and *Chronicles*, are, by common Conſent, only a ſort of Annals, or Hiſtorical Relations of the Tranſactions and Affairs of the *Iſraeliti∫h* Nation. That, indeed, they were wrote by Men of Integrity, and

kept

to the Soul by the Auditory Nerves (which *Muſick* muſt be agreeable to the Patient's Fancy, or elſe it will be of no Effect) by Sympathy (*per Prop.* I. *& Dem.*) the Nerves of the whole Body are influenc'd, and the Patient again recovers his Senſation and Motion, the Muſcles are made Contractile, and the Fibres more Elaſtick for the Attrition of the Fluids, and the Heart is more frequently and ſtrongly contracted; and that the præternatural Coheſions, which were generated in the Blood, may be more compleatly diſſolv'd, they are incited by the Muſick to Dance, which always finiſhes the Cure: But of this in the next Chapter.

CHAP. III.

Of DANCING.

MEDICINA Gymnaſtica, has, in all Ages, juſtly been of great Eſteem in the Cure of chronical Diſeaſes, and ſo continues: Its Uſefulneſs being confirm'd by daily Expe-

Sound ſtriking upon the Auditory Nerves, and, by gently ſtimulating them, cauſing an Influx of Spirits into thoſe Nerves, and by thus conveying it to the Mind, the Mind, by a Sympathetick Re-action, cauſes a plentiful Secretion) but from the Analogy of thoſe Diſeaſes, to the Circumſtances of Perſons bitten by the *Tarantula*, that Prodigy of Nature, and which *Muſick* ſo effectually cures. Some, indeed, will ſay, that there is, by Nature, implanted in the *Tarantula*, an occult Antipathy againſt our Animal Spirits, and that by Nature, *Muſick* was appointed as a Specifick in expelling the Virulency of the Poiſon; but how much do ſuch Suppoſitions expoſe their Inconſiderateneſs, as if the Poiſon did not mechanically act on the Body; or, as if the *Muſick*, by producing the mechanical Alterations, did not promote the Expulſion of the Poiſon. This Eight-Ey'd Spider of *Apulia* (a fuller Account of which, may be ſeen in *Baglivi* and *Mead*) produces the dreadfulleſt Symptoms, that can be imagin'd; ſuch as Apoplexies, Cardialgies and præternatural Coheſions of the Blood; but upon the raviſhing and pleaſing Sound of the *Muſick*, convey'd

he might, perhaps, have been able enough to have done either, and which would have been much better for him, in attenuating the viſcous Humours, and promoting their Secretion: But as Riding, where there is an Inanition of Spirits attending the Diſeaſe, is preferable to *Dancing*, ſo in the ſame Degree is the Riding in a Coach, or any ſuch like Machine, preferable to it, when the Patient has not Strength ſufficient to ſit or govern the Horſe, or bear ſuch continual Joultings.

But to particularize in what Diſeaſes each are preferable, and in what equivalent; let us begin with Riding: To which the Preference muſt needs be granted in Conſumptions, Aſthma's and Hectick Fevers, ſince it gently ſuccuſſates the Bowels, and exerciſes the Muſcles of the Abdomen, as well as *Dancing*, if not more, and by that means helps Digeſtion and Chylification, which, probably, may cut off a freſh Supply of Crudities in the Blood, which would daily be obſtructed in the Lungs, and then it is free from that great Motion and Heat which *Dancing* produces, and which would increaſe the Hectick, and make the

Diſeaſe

rience; and as good as any ſuch Exerciſe, take one Caſe with another, may *Dancing* be reckon'd, provided it be uſed with Diſcretion; though Riding, by ſome Authors, has been wonderfully extoll'd far above all others; as if endow'd with ſome ſecret ſpecifick Virtue againſt Chronical Diſeaſes: the Grounds of which vain Aſſertions will intirely vaniſh, if we do but conſider how weak and unneceſſary it is, to have recourſe to occult Qualities, when the Thing may Mechanically be accounted for: Thus, if we do but compare the Exerciſes of Walking, Riding and *Dancing*, we ſhall find, that the Differences of their Effects, conſiſt only in the different Degrees of the Motion and Heat, that are conſequent on their reſpective Actions, and therefore the Exerciſe muſt be ſuitable to the Strength and Conſtitution of the Patient; and ſince in Riding, there is not ſuch a great Expence of Spirits, for the Motion of the Muſcles, as in Walking or *Dancing*, we muſt grant it to be preferable to either, in ſuch Diſeaſes, wherein the Patient is brought ſo low, as that his Strength will not admit a more violent Exerciſe; though in the beginning of his Illneſs

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Fibres and Muſcles of thoſe Members may, in Part, loſe their Elaſticity, and the Blood be depriv'd of their Attrition: Beſides, by the Legs hanging in a pendulous Poſture, neither the Fluidity or *Momentum* of the Blood can be increaſed, but on the contrary decreas'd, and hinder'd in its Return by the Veins: But in *Dancing*, the Motion, Heat and Fluidity of the Blood are increas'd, and its Circulation forwarded, but more eſpecially in the Legs and Thighs, by the frequent Attrition of the Muſcles then actuated: thus the Blood's Velocity being augmented, the greater will its *Momentum* be, and, conſequently, its Power will be greater in the removing its Obſtructions. In Agues, alſo, its Uſe and Service are manifeſt, in attenuating and comminuting the Viſcidity and Lentor, which is the Cauſe of the Diſeaſe, as the incomparable *Bellini* has fully demonſtrated: If any one will be ſo pleas'd as to *Dance* for Tryal, I would adviſe him to begin an Hour before the Fit comes, which, perhaps, may prevent it, or at leaſt the cold Fit will be ſooner over, and the Peccant Matter more freely diſſipated through the Pores of the Skin.

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Diſeaſe almoſt intolerable; as alſo from that vaſt Quantity of Spirits, which muſt neceſſarily be expended in the Action of *Dancing*; but as Riding is preferable in the aforeſaid Diſeaſes, ſo is *Dancing* in Diſeaſes of the Joynts, in Agues, in a Suppreſſion of the Menſtrual Flux; or, in any other Diſeaſe, which is owing to a Viſcidity or Lentor of the Blood (malignant Fevers excepted) in which, as in all others, beſides Intermitting ones, will *Dancing* be injurious; but ſince it is never practis'd, there's not much occaſion to give any Cautions againſt its Uſe. In Diſeaſes of the Joynts (without a Fever or Plethora, and where the Violence of the Pain does not render it impracticable) particularly of the Legs and Thighs, *Dancing* muſt be far beyond Riding, in increaſing the Motion and Fluidity of the Blood more powerfully than Riding can do, which, inſtead of removing the Obſtruction, may tend to the increaſing it; for in Riding, the Thighs are compreſs'd, by which the Circulation of the Blood may, in thoſe Parts, be impeded, and by the ſame Preſſure, the Influx of Spirits may, in ſome degree, be ſtopp'd, by which the

Fibres

as it were, by a Demonſtration, there's no Body, I preſume, will be ſo hardy as to deny the Truth of it; and here, too, I would have the Reader be inform'd, that I don't pretend to ſay (like *Hancock* with his Cold Water) that *Dancing* is the ſole Remedy in theſe Diſeaſes; on the contrary, I only propoſe it as a good and proper Exerciſe, which, like all others in Chronical Diſeaſes, may conduce to the Cure; but not of their own Power alone overcome.

A good Proof of the aforeſaid Effects, is the latter Part of the Cure of Perſons bitten by a *Tarantula*; who being incited, by the raviſhing Sound of the Muſick, to *dance*; they, by ſuch Motion, produce in themſelves a Heat and Rarefaction of the Blood, by which, and by the Attrition of the Muſcles and Fibres then actuated, the præternatural Coheſions are diſſolv'd, and the Blood render'd more fluid, and fit for Circulation, and Secretion of Spirits, by which, and by the Muſick's rouſing them, the Heart, another Auxiliary, is more ſtrongly and frequently contracted, by *Prop.* III. and the Blood, by ſuch violent and reiterated Impulſes, ſtill more finely comminuted, and

In a Suppreſſion of the Menſtrual Flux, it is advantageous when it is caus'd by a Viſcidity and Lentor of the Blood, for Reaſons aforeſaid, which is more frequently the Cauſe than an Inanition, or the Reſiſtance of the Uterine Veſſels; but in theſe, alſo, it will be ſerviceable, for as to the Firſt, it muſt needs be granted, that Exerciſe is good, in helping Digeſtion, and making the Aliment more fit for its Mixture with the Blood, which will increaſe its Quantity and Fluidity: Then as to the Second, if *Dancing* (as certainly it does) ſo attenuates and rarefies the Blood, as to make it poſſeſs more Room, the Uterine Veſſels will, in proportion, be more diſtended, and their Diſruption the ſooner accompliſh'd, beſides, ſince the Heart at ſuch Times, is more ſtrongly and frequently contracted, quicker and ſtronger will the Ictus of the Blood be againſt the Sides of the Veſſels, and ſo be better enabled to conquer their Reſiſtances. But here I muſt confeſs, that the Remarks on theſe three Diſeaſes, I have advanc'd not upon Experience, but on Speculation; but ſince they are ſo agreeable to Reaſon, and confirm'd,

as

Laſtly, as to promoting Digeſtion and Chylification, *Dancing* ſeems to me to be full as uſeful as Riding; for though we ſhould grant that the Succuſſation of the Bowels is rather greater in Riding, than in *Dancing*; and that the Diaphragm and Abdominal Muſcles, are ſomewhat more ſtrongly and frequently compreſs'd upon the Stomach; yet if we add, that in *Dancing*, we are incited to Mirth and Joy, and that by it, and the Charms of Muſick, which, for the moſt part, accompany it, by Sympathy, by *Prop.* I. *&* *Dem.* there is, then, a greater Secretion of Spirits; by the plentiful Influx whereof, Digeſtion will be forwarded, and made more perfect, by *Prop.* II. *&* VII. and Chylification more compleat, ſince the vermicular Motion of the Inteſtines is owing to the Influx of Spirits into their muſcular Fibres; the Differences will be brought to an *Equilibrium* at leaſt, if it may not be granted, (which, upon comparing their Effects, I think, may juſtly enough be done) that *Dancing* does preponderate.

the Lentor produc'd by the Malignity of the Poiſon, render'd more fit to be carried off by the cutaneous Pores.

In all other Chronical Diſeaſes, *Dancing* is equivalent, if not preferable, to Riding, if the Patient's Strength will but admit of it; ſince it attenuates the Humours more, and cauſes a freer Circulation, by which Augmentation of its Fluidity, conſequent on the greater Motion and Heat, and more frequent Attrition of the Muſcles then exercis'd, the Animal Machine will Secrete its different Humors in a greater Degree of Regularity; and, therefore, as Cachexies, Jaundice and ſuch like, are owing to Viſcidities and undue Secretions, *Dancing* muſt certainly be better than Riding, in that it attenuates the Humours more, and forwards their reſpective Excretions. I might here ſtrengthen my Argument with *Sydenham*'s and *Etmuller*'s Obſervation, *viz.* That thoſe who live a courtly and merry Life, are ſeldom or never troubled with the Jaundice; but this, in my Opinion, ſavours a little too ſtrong of the Atrabilis of the Ancients, to be taken notice of in theſe Days.

Laſtly,

is ſo heated, as to throw off an exceſſive Quantity of perſpirable Matter, on which Augmentation, a Diminution of muſcular Motion will enſue for want of a proportionable Quantity of Liquids: The Truth of which, Experience confirms; for in Winter, when the Perſpiration is leſs, muſcular Contraction is ſtronger than in Summer, when the Perſpiration is more; and our Strength is then greater, *cæteris paribus*, than in Summer; and which is the only Reaſon why our Appetite and Digeſtion are then better than in Summer, ſince by *Prop.* II. *&* VII. Digeſtion is perform'd chiefly by ſuch Motion: From whence this Corollary may be inferr'd, *viz.* that it is better to *Dance* in Winter than in Summer.

Thus from the Premiſes we may learn, what a Diſorder the irregular Uſe of *Dancing* produces in a human Body; whereas if we were to *Dance* in a due and regular Time, we ſhould be made ſenſible of its good Effects: As for Inſtance, if we *Dance* two or three Hours after Dinner, it will cauſe a ſpeedier and more perfect Digeſtion of the Food, for the Reaſons aforemention'd, and the new Chyle will be more

Having thus curſorily treated of the Effects of *Dancing*, it will be very neceſſary to make ſome Obſervations on the prepoſterous Uſe of ſuch a noble Exerciſe, which, by robbing us of its good Effects, is generally found to be rather the Cauſe of a Diſeaſe, than a Prevention. For the Way is now, to begin to *Dance*, about the Time when they ſhould go to Bed, and give over, when they ſhould get up; ſo that having thus depriv'd themſelves of their Night's Reſt, by which they ſhould have been recruited with a freſh Stock of Spirits for the ſucceeding Day, and at the ſame time that they ſhould have been reinforc'd, have ſpent good Part of the remaining Stock, as certainly they muſt have done, by the almoſt continual Motion of moſt of the Muſcles of the Body; the next Day they are drowſy and feeble; the Motion of the Heart, and Circulation of the Blood languiſh, for want of a ſufficient Quantity of Spirits to move them; they feel a Sinking at the upper Part of the Stomach, on which the Plexus of Nerves is ſpread, and a Dejection of Appetite; add to this, that by too long a Continuance of ſuch an Exerciſe, the Blood

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The

more intimately aſſimulated to the Blood, and be prevented, in ſome meaſure, from forming Lentors by the greater Agitation of the Blood at that Time. But I know it will be Objected, that I am adviſing Impoſſibilities, ſince it's not worth while for Company to meet to *Dance* for ſuch a ſmall Space of Time: To humour them therefore, let them *Dance* from Dinner Time till Supper Time, which will be about Six Hours, and which will be long enough in Reaſon, and after that go to Bed, and the next Morning they will find, that none of thoſe Diſorders that were conſequent on irregular *Dancing*, will attend them; but, on the contrary, their Blood will flow on in a continued Stream, and the Spirits will ſtrongly actuate the Muſcles; and in ſhort, the whole Animal Machine will be render'd more fit for the Execution of its various Functions.

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